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MAN AND HIS FUTURE. By Lieutenant-Colonel William Sedgwick. London: T. Werner Laurie, 1907. Pp. 256.

The author of this work writes from the standpoint of sympathy with evolutionary science, and hopes, in his preface, "that intellects of all kinds will be reached, as the facts are solid enough to stand any amount of rearrangement." The hope is rather a vain one, for not every type of intellect can be brought to find that the facts of evolutionary science subserve the interests of religious orthodoxy. Evolution, says our author (p. 129), "instead of clashing with the old ennobling ideas, as it was supposed to do, and exploding them, in reality affords them the strongest support." Again (p. 119), "we find evolutionary philosophy agreeing with religion in looking for another and a better, in fact, a perfect universe." The author's argumentations in support of these contentions cannot be said to be at all so forcible as to be capable of appeal to "intellects of all kinds." When he rises to the discussion of man's future as reaching on into immortality, he mixes up lowly considerations drawn from the case of the "sheep-dog" and "the state of the labor market" in ways that make one sigh for the higher and—let us have the courage to say so—less scientific, but not less rational and human, considerations that point to immortality as the needed goal of man's life and endeavor. This danger one continually finds besetting the use of scientific arguments, and one is very skeptical of the potency of their appeal to all higher and stronger types of intellect. We are not greatly consoled by the author's leading everything up to the conclusions of an unimpeachable orthodoxy so long as, in the same fashion, he disposes of august themes like free will by telling us (p. 66) that our free will is that of the dog, which can follow one or other of two masters. This sort of lack of depth greatly lessens the value of the book, which suffers badly also from lack of compression. It is but just, however, to say that there are parts of the book in which the author does better, and urges the need and the difficulty of getting man to look upward in ways that one can read with pleasure. The author's treatments of the historic evidence as to race expansion, and the worth and importance of man, are in no way striking or original. And the chapter on the constitution of the universe is of interest mainly as showing that the author takes a creditable interest

in recent scientific developments. The value of the book is not great, so far as the working out is concerned of those ethical implications with which this JOURNAL has specially to do.

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THE WILL TO DOUBT. By Prof. Alfred H. Lloyd. London: Swan Sonnenschein & Co., 1907. Pp. 416.

This book, which "might be described as an introduction to philosophy," though it is "addressed quite as much to the general reader or rather to the general thinker, as to the prospective student of technical philosophy," is an attempt to show that "the contradictions, duplicity and vacillation" of human experience, by preventing any "fatal digression" from reality, enable us through our doubts "to believe in the very things we doubt"; and that "doubt is essential to real belief." "Its very contradictions hold an otherwise phenomenal, relative, changing experience close down to a real world."

As was perhaps to be expected, Professor Lloyd believes that "known truth is imperfect or even false" (p. 21), that "nothing is absolutely anything" (p. 139), that "consciousness in general deals, and always must deal, with artificial forms, with symbols, constructions and transformations" (p. 113); and that "reality is not knowable face to face" (p. 277). These assumptions, which play no unimportant part in the argument of the book, receive no satisfactory examination, and no reasons are given for supposing them to be true. This defect, coupled with a plentiful use of such unintelligible distinctions as "true" and "relatively true," "belief" and "real belief," and the lack of definition of the meaning, and consequently in the use of such words as "objective," "relative," "real," "unreal," etc., make the book exceedingly obscure and unconvincing, and as "an introduction to philosophy" practically worthless. So many of its assertions may mean so many different things.

If reality is not knowable face to face (or otherwise), how is anyone to know whether the contradiction of human experience does prevent it from "digressing fatally" from reality? It may appear beside the point to inquire whether the moon is or is not really made of green cheese, or whether arsenic is or is not really poisonous; but the moon and cheese and greenness and